

UNITY

Freedom, Fellowship and Character in Religion.

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UNITY.

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Editorial.

Who wants an unmerited heaven?

THE spirituality of a soul may be determined by its power to appreciate the near sanctities.

THERE is no virtue in breathing, no grace in staying; the ticking of the clock will not bring glory.

THE man who does his own thinking, is his own missionary, administers his own charity, is seldom the man who is very far inside the letter of the church, or very far outside the spirit.

THE "peace that passeth understanding" comes not in answer to the prayer that begs for more, but follows the prayer that is the overflow of a thankful heart, the outburst of grateful love.

Much missionary work is dependent on money, but money alone can never do missionary work, and to identify money-giving with missionary work is fatal to both. Self-denial and personal investment are the best aids.

BE not too free with the use of the profoundest words and the most sacred ideals of the human soul. The holier sentiments, like modest children at a party, retire into the shady corners, while the obtrusive and boisterous ones monopolize the attention of the host.

THE following words, with which Mr. Parton explains Rousseau's recantation in later life of some of his youthful heresies, and his return to the bosom of the church, describe a well-known type of liberalism in every age, our own included: "Men who discard re-

ligion because they dislike the restraints which it imposes, hold their own belief by a very uncertain tenure, and are liable in the decline of life to relapse into superstition."

THE various exercises held in Chicago on the centennial celebration of Washington's inauguration on the 30th of April last, have been fully reported in a handsome volume which is being distributed by the committee, out of funds left in their hands. It is not only a beautiful souvenir but also good reading.

MANY who listened to Prof. Fiske, last week, learned for the first time the reasons leading to his own study and acceptance of evolution, viz: a desire to reach a better understanding, and principle of analysis in his favorite pursuit of historical research, the need which he felt of enlarged resources for the study of human progress.

MATTHEW alone of the evangelists uses the phrase "kingdom of heaven." He uses it some thirty times. The other gospel writers speak of the "kingdom of God." Does this not hint at an immense change of thought, imperceptible transference of the celestial city in the sky, into the sacred spaces of soul; "the kingdom of God that is within you."

ONE of our exchanges tells the story of an absent-minded bishop, who at an ordination service introduced into the litany service the new and rather startling petition: "From the crafts and assaults of the congregation, good Lord deliver us." The lay members present were naturally slow to respond, but it is said the "Amen" of the attendant clergy was unusually fervent.

SOME of our foreign correspondents report another "war-cloud" hanging over Europe; but the progress of civilization is nowhere better attested than in the small alarm and interest, prophetic utterances of this kind arouse. The era of military strife and rule is passing away; and the threatened war-cloud generally resolves itself into harmless mist, and vanishes from sight.

WE do not know whether it is in a spirit of fun or real satire that an exchange reports the existence of an evangelical church in New York, which never contributes to foreign missions, on the principle that "the heathen in the next world will have an opportunity of hearing the gospel under more favorable auspices, and that sending it to them now would only diminish the probability of their being saved."

WE have heard a good deal of the chromo and the oyster supper as missionary agencies; but about the last, if not the best thing yet, has, according to *The Advance*, been put into operation at Webster Groves, Mo. "The church has purchased a herdic," and instead of waiting for people to come to church, it goes after them. There is a free ride for all children who go to the Congregational Sunday-school. It runs on prayer-meeting night. And the probability now is that the other churches will have to go into the "herdic business" in self-defense.

THE *Illustrated American*, a new periodical and luxurious specimen of the printer's and engraver's art, speaks of the young Emperor William II as "the man of the day," and this not because he is the representative of the principle of arbitrary government, but because of his interest in modern social

problems, and disposition to study the duties of his position in the light of nineteenth-century experience and ideas. We hope this is true, though as our contemporary intimates, the humane and enlightened monarch, no less than the royal oppressor, is but preparing the way, by the very improvements he strives to accomplish, for the abolition of all privileged and class rule among men.

THE *N. W. Christian Advocate* (Meth.) thinks that Universalism has nothing to gain from "revision," and so need not "prick up its ears and prance" in expectation of recruits on that account. But it looks with greater favor on this "unloading" of Calvinism. "To the prayer 'God bless the Presbyterians,' we will be able to add the prayer, with a fervor never before possible, 'God bless Presbyterianism.'" From the chorus of such utterances as these, one might be tempted to think that the millennium of evangelical harmony, but for the Five Points, was at hand!

ONE of the greatest obstacles the philanthropic prosecutors of the law for abuses against the weak and ignorant meet with, is the indifference, oftentimes cupidity, which the immediate victims of these abuses show in their redress. Fear, bribery or ignorance will often keep these people from appearing before the courts at the proper time in witness of the abuses they have suffered. Societies like the Protective Agency & Bureau of Justice are continually meeting this difficulty, their efforts being frustrated by those whom they desire most to help and benefit. A case in point is the recent attempt of Mrs. Flack to avoid, on pretense of illness, appearing in court to testify against her husband, whose criminal attempts to secure a divorce without her knowledge, a few months ago, our readers are informed of.

THE lecture by Prof. John Fiske, in the original course of ten, on the "Testimony of the Sciences to Evolution," was in every way worthy the general course, the subject and the well-won reputation of the distinguished lecturer. Prof. Fiske's subject was, "The Doctrine of Evolution; Its Scope and Influence." He first gave a sketch of the pedigree of the evolution philosophy, illustrating the nature of its main principle by the study of history, which, with a few exceptions, manifest in the works of Bossuet, Voltaire and Gibbon, formerly treated only of separate events and periods of time, without attempt to trace any plan of unification. In every department of thought men looked at things from the statical point of view. Science sought an explanation for the material universe in the great catastrophes of nature, the hurricanes, earthquakes and volcanic eruptions, as religious philosophy rested on a basis of miracle. It was in geology the principle was first recognized; afterward coming to be accepted as the solution of phenomena of a higher and more involved order, as in the realms of botany and biology. The two fields of thought in which the new method made surest advance were biology and language. Here the lecturer spoke at some length on the benefits of the comparative method in all branches of study. First came the special students like Lamarck, Darwin, Wallace, followed by Spencer in his great work of generalization. Great as Spencer is elsewhere, he is greatest as a psychologist, in spite of the false

conception obtaining in many minds with regard to this part of his work. Spencer is classed with the materialists only by those who do not know him. The theory that the evolution of mind means the evolution of mind out of matter was never taught by him; who rather shows us that the human soul is as much the center of the evolution philosophy as of medieval theology. Prof. Fiske was greeted with a large audience, and listened to with profound attention for over an hour. The annual visits he has lately paid our city make him more welcome every year.

WE would not take it on ourselves to question the high rank bestowed on Mme. Patti as an artist, who, with her Italian company, has lately finished her second season of grand opera in this city; but we do question very seriously the artistic spirit in any singer, great or small, whose principal motives in appearing before the footlights seem to be personal advantage and display. And we do not know what other motive can be alleged as excuse for the remorseless cutting of some of the masterly productions in which Mme. Patti has appeared, and in which nearly every part not bearing directly on the role of the leading soprano, was ruthlessly shortened or left out altogether. When grand opera has reached this stage of concession to the caprices or failing powers of a single member of the troupe, no matter of what fame, it has lost the right of patronage among real lovers of music. The opera, as the drama, is degraded from its true use when made the background for the show performance of one or two artists of renown. Dramatic representation of all kinds has suffered much from the star system. In agreeable contrast to these factitious performances at the Auditorium, are the representations just drawing to a close, of the Shaksperian drama at the Chicago Opera House, by the Booth-Modjeska troupe, where a true art spirit has combined with genius, and culture, and refined taste to present a complete rendition of entire masterpieces. What would the audience have thought if Hamlet had been reduced to two or three scenes between the Danish prince and his fair Ophelia?

"THE NEED IN THE WEST."

A leader, in the *Christian Register* of last week, speaks of "The Need in the West," of the American Unitarian Association. With the general statements contained in this article, we cordially agree. We do need the sympathy, the money, the fellowship and the co-operation of the American Unitarian Association in the West. But if the indirect purpose of this article is an attempt to justify the present attitude of the officers of that Association towards the Western Unitarian Conference, or to assist in carrying out the plan, proposed in certain quarters, of opening in Chicago this spring another and a rival Unitarian Headquarters, we must differ from the writer referred to. Whether the American Unitarian Association is needed in the West depends, as we have often had occasion to say the last four years, on whether it comes to co-operate or to disintegrate, to work with or against existing organizations. If it is to really stand, as the *Register* writer claims, for "free thought in religion, and the broadest possible fellowship, as broad as religion, goodness or humanity," it can have no excuse for refusing to co-operate with the Western Conference, or avoiding its headquart-

ers, as its representatives are now doing. At the present time the A. U. A., is not representing "organized Unitarianism" in the West. It has withdrawn its fellowship and co-operation from that organization, which, next to itself, is the oldest and most important in the country; an organization, that for the last thirty-eight years has represented the most important missionary field within the territory of the A. U. A. Neither does it represent, in its present method and spirit, any one of the State Conferences in the West, with any unanimity or enthusiasm. Nominally, the Kansas Conference has tried to recognize the so-called issue in the West and to side against the Western Conference. The officers of the Wisconsin Conference have tried to take that body out of co-operation with the Western Conference, but four out of the eight settled ministers in the state at this time, are in open sympathy and co-operation with the position of the W. U. C., and that Conference and UNITY have perhaps as large a percentage of supporters and friends in Wisconsin, as in any other state in the West. All attempts to array the State Conferences of Illinois, Iowa, Minnesota and Michigan against the Western Conference, have thus far failed, and all these organizations will have but a halting and doubtful use for the A. U. A., as long as it presumes to ignore the Western Conference and the Chicago Headquarters, thus establishing two kinds of Unitarianism in the west, where organically speaking, there should be but one, and philosophically speaking, there should be as many kinds as there are individuals, who choose to take that name and partake of the spirit and inspirations that go therewith. To urge that the A. U. A., in its administration has been nobly broad, and that its appropriations have been made without reference to theological preferences, is but to make its present attitude more inconsistent and unwise than ever. It is nearly four years now since the Western Conference at Cincinnati said *collectively*, what the writer in the *Register* article, and so many of the representatives of the A. U. A., are continually saying *individually*, viz.: that our tests of fellowship are life tests, not thought tests, that the Christian, like all other religions, must be interpreted "in the light of modern conscience and modern thought." But none of the dire calamities then predicted have occurred. Our churches have not grown less religious, less constructive or less devoted or generous. The time is coming when friends east and west will see that it was a false alarm, and that the A. U. A., must as of old, acknowledge as its true allies, the workers at 175 Dearborn st., as well as others unrepresented there, and the present western office as the natural centre in the Mississippi Valley. Then its opportunities will become as noble as they are great.

The present officers of the A. U. A., have spoken, and their judgment, conscientious and sincere, has been expressed. Our appeal now, is to the Association itself, the men and women from whom these officers have received their trust; and we pray that at their next annual meeting in May, they will have the good judgment, the spiritual insight and prophetic courage, to restore to the board of directors of the Association, the name of the secretary of the Western Conference, where, by courtesy and for executive reasons it belongs; that the new board, thus instructed, will use again the Headquarters at Chicago, as it does that of New York and San Francisco, through which to pour its energies. Then let it employ as many other agents as it can afford to pay for, of any theological hue it may please. There is work enough for all of them. Lest we may seem over-sensitive and ungenerous in this matter, we have simply to state certain facts. The first agent appointed by the A. U. A., declined the invitation of the Western Conference, to preach its opening sermon in 1887, and avoided all business consultations and exchange of fellow-

ship with the Western Conference officers. The secretary of the A. U. A., with other representatives, were in the West last fall on a "tour of inspection" resting in Chicago for a couple of days, but not visiting the Headquarters where the publications of the Association are handled and distributed, and taking no recognition of it. The present agent of the A. U. A., for the West, has been on duty nearly five months and the same avoidance of the W. U. C., and its headquarters is noticeable. Of course there is nothing personal in such action, the bonds of mutual respect between individuals remain the same. It is simply an official attempt on the part of the A. U. A., to ignore the Conference *as such*, while still willing to work with and for the men and churches who are committed absolutely to a religious fellowship, "as broad as religion, goodness, and humanity." And this, so far as we can see, only because the Conference made an open public statement of this position at the Cincinnati Conference. This confession, which now appears a theological crime in the eyes of the A. U. A., will yet be counted the glory of the Unitarian movement; a movement that has been steadily moving for the last hundred years, toward the untrammelled fellowship of universal religion, the apotheosis of morals, making the Golden Rule the confession of faith of the devotee as well as the foundation of ethics, the free mind the mark of the saint as well as of the philosopher.

We repeat that we do need the American Unitarian Association in the West, as it is needed on the Pacific coast, working *through* local men and local organizations, *using*, not *opposing* existing instrumentalities. The time has gone by when the A. U. A. or any other Unitarian organization can exercise ecclesiastical jurisdiction. The time is ripe when it can do a boundless work on the lines of sympathy and co-operation. There is nothing gained by claiming for it infallibility. It has made grievous and humiliating mistakes in the past, but it has been equal to the high task of correcting them, and sometimes of confessing them. So we are sure it will be again. Will the friends in the East, who believe that the principle of freedom, fellowship and character in religion represents the genius of Unitarianism; and that "truth, righteousness and love," or if they prefer it "religion, goodness and humanity," represents the essence of the "Pure Christianity" of Jesus, join with us in trying to avert the futile attempt of establishing two kinds of Unitarianism in this country? We want the old hand-clasp, the touch of elbows that inspires the advancing line, and we claim it. If we must do without these signs of trust and friendship, the responsibility rests on those who refuse them. The missionary field of the A. U. A. in the West is not inside existing Western Unitarian churches, but on the picket line where no liberal churches exist.

"THE DENOMINATION'S DIFFICULTY."

This is the title of an editorial in *The Advance*, treating of the qualifications of missionaries and the action of the American Board. A step forward has been taken by the Andover School. The possibility of probation and the salvation of unconverted heathen, is indulged. Men have presented themselves as candidates for the mission field who entertain "the larger hope." What is to be done about it? *The Advance* says "the real question before the American Board is whether or not it will fellowship the new departure." So here as elsewhere and always, it comes at last to a question of "fellowship." This is the "denomination's difficulty," that which begets all departures from sectarian standards. Shall we encourage or permit mutual courtesies, brotherly exchanges, equal privileges, towards those, who, while in the main with us in aim and conviction, on some points vary from the customary methods and doctrines?

The Advance is right; it is a question of fellowship. And we know too well how the "denominations" have settled such questions. They have turned the cold shoulder and the look of horror upon all heresies. They have done what they could to crush out all liberty of thinking, all latitude of conviction. They have made it uncomfortable to differ in any particular of usage or belief, from the traditions of the faith. One thing is clear. The Congregationalists will be compelled to "fellowship the new departures," or there will be a new fellowship. Probably the "denomination" at this time in the ardor of its desire to maintain the historic traditions and "denominational integrity" would prefer the latter alternative, — would prefer to be rid of this new and disturbing element which has so tried its patience. Possibly it may precipitate this result before very long, by the adoption of a rigid policy. But if this should happen it would deprive Congregationalism of an element that has on its side the strongest tendencies of modern thought. It would be thrusting out of the house its most promising child. For in a hundred years nothing in theology will be dead-er than the doctrines of Calvin.

The question of fellowship is soon to be put on trial in the Presbyterian church. It will rise between those who think Calvinism already dead, and those who believe it to be the one revelation of God for the salvation of man. The surprise of the people and the extent of the defection from Calvinism among the defenders of that faith, has had no parallel in this country since New England went over to Unitarianism seventy years ago. And what a vexation there was over fellowship then! Unitarians were everywhere shut out of churches and associations, on account of changes of faith so small that to-day they would feel quite at home in many "orthodox" pulpits. Yet they did not quite learn the lesson of liberality and tolerance which their own experience should have taught them, for, when Theodore Parker went beyond the limits of their thought, dropping sacraments and rejecting miracles, the "denomination's difficulty" seemed just as acute a disease among Unitarians as among others. It was the question of fellowship again. Parker, to all intents and purposes, was read out of all good Unitarian society. Nor was he fully reinstated till new heresies sprang up, which put his among the dead issues, after he had been dead for nearly a generation. To all sectarians and dogmatists, whose chief mission in the worlds from their standpoint, is to maintain the denominational integrity, the "denomination's difficulty" will always be a question of "fellowship." Only those who are unimpeachable in the soundness of their doctrines are to be trusted or welcomed. Those, on the other hand, who feel that in theological matters we are to make the same growth in knowledge as in other matters; that the wisest know too little on these themes to be permitted to set the limits to inquiry, and that the truth-seeking mind and the loving heart, and just purpose, are the best grounds for religious fellowship, will not be disturbed when some man, though in the sacred desk, dares a hope for the Christless heathen, or finds the law of salvation in nature, or sees in the sense of duty implanted in every soul the light of God and the germ of perfection.

WHAT a history that is in the Thomas a Kempis book! The scheme of that book carried out would make the world the most wretched, useless, dreary, dotting place of sojourn. There would be no manhood, no love, no tender ties of mother and child, no use of intellect, no trade or science—a set of selfish beings crawling about, avoiding one another, and howling a perpetual *Miserere*.—*Letters of Thackeray*.

If the dreamers only knew when to stop, if the drudges only knew when to go on, how much more satisfactory it would be.—*W. W. Newton, D.D.*

MEN AND THINGS.

A FRIEND writes us of a Universalist minister in the State "who says she gets more help from UNITY in preparing her sermons than from any other paper she receives."

MR. GANNETT's hymn, "The Crowning Day," has been translated into Welsh and is published in the *Tmofynydd* for March. It ought to make the Welsh hills echo with music.

MR. SWINBURNE in his recent work on Ben Jonson describes the latter's views of women as "radically cynical though externally chivalrous." We fear this might be said of many men of a later age than Jonson's.

DARWIN is a contributor to the science of evolution, says Prof. Fiske, by no means the chief expounder of its entire philosophy, or its originator. His precise contribution to the new system, which was Wallace's also, was the doctrine of natural selection.

WE learn from the February *Kindergarten*, which publishes a sketch and portrait of Elizabeth Peabody, that this veteran apostle of Froebel's methods of education is eighty-six years old; too feeble to be an active laborer in the work, in which her name and example continue to inspire others.

"SHE'LL go to heaven if anyone will" said one, to Samuel J. May, of a woman whose life had been fragrant with helpful deeds, though her thought had been tinged with heresy. "Will go to heaven?" said the cheery saint, with a sparkle in his eye. "Bless you, she has been in heaven ever since I have known her."

PROF. LOUIS DYER, late of Harvard College, but now of London, England, has been contributing, in a most worthy manner, to the higher entertainment of his old friends and acquaintances during his visit to the city, by several lectures on subjects connected with Greek history and literature, with which he is so familiar.

MR. WHITTIER writes to a correspondent: "I have reached a time of life when literary notoriety is of small consequence, but I shall be glad to feel that I have not altogether written in vain; that my words for freedom, temperance, charity, faith in the divine goodness, love of nature and of home and country are welcomed and approved."

WE go to press too early to report Mr. Simmons' lecture before the Chicago Institute, on "Humanity and its Hopes, from the Standpoint of Evolution;" but we know we risk nothing in pronouncing it, beforehand, a strong, cheery, courageous plea for the higher faith in and for humanity, based on a rational philosophy, a reverent but fearless love of truth.

THE *Literary World* tells anew the pleasant story of the "inquest" held in the office of the *North American Review* on a role of unsigned manuscript poems left at the door; and of Mr. Dana's belief that the editor had been imposed on, as he knew of no writer in the United States capable of such verses as those of the young author of "Thanatopsis."

In one of his lectures on Socialism given before the Women's Club last winter, Mr. Percival Chubb, speaking of the need of a thorough education to all classes of people, told us that young Germans were often preferred to their own countrymen by London merchants, because of the superior business ability, developed along with a broader general mental training.

Contributed and Selected.

THE LAST VISITOR.

I

Who is it knocks this stormy night?
Be very careful of the light;
The good man said to his wife,
And the good wife went to the door:—
But never again in all his life,
Will the good man see her more.

II

For he who knocked that night was Death,
And the light went out with a little
breath,
And the goodman will miss his wife;
Till he, too, goes to the door,
When death will carry him up to Life,
To behold her face once more.

HENRY AMES BLOOD.

ETHIOS EXALTED.

"A new commandment I give unto you that ye love one another."

"Christianity includes ethics, but ethics does not include Christianity; an ethical society, therefore, is not so inclusive as a Christian church. The greater life includes the smaller, and comprehends it. The larger truth includes the lesser. Ethics includes only human duty or love to man. Christianity accepts this, and adds to it the love of God."

Are these statements wholly true? I am sure their excellent author, Dr. Clarke, were he alive, would not object to our asking this question and answering it as best we can. Is it true that a Christian church is more inclusive than an ethical society? Is a close com-

munion Baptist church, for example? Is the Presbyterian church more inclusive than an ethical society? Do these churches so include ethics that they would receive into full membership the ethical people? The ethical societies offer to receive the Christians into membership, even the Roman Catholic Christians. But these Christian churches do not even admit to membership people known to disbelieve their peculiar views, though such persons be members of other Christian churches, Unitarian, for example. What is meant by the statement "Christianity includes ethics," when it does not admit members of ethical societies to fellowship? What is meant by the other statement, "Ethics does not include Christianity," when ethical societies readily admit Christians to membership? Is the statement that Christianity includes ethics a whole truth? For instance, does Greek Christianity, as it actually exists to-day, include ethics in a very practical sense? Did Christianity, as it existed in the days when John Tetzels peddled the pope's indulgences, include ethics? Did it not rather provide a way for men to dispense with ethics? And does not the church of Rome do the same to-day by its sacrament of the mass and other ceremonies. Do not the orthodox doctrines of Christianity, original sin, the atonement, the efficacy of death-bed conversion, etc., tend to enable men practically to dispense with ethics?

Take one of the best of orthodox creeds, that of the Methodist church. Article vii reads thus: "Original sin standeth not in the following of Adam, but it is a corruption of the nature of every man that naturally is engendered of the offspring of Adam." According to this every child born to earth is guilty of original sin which, however, does not consist in any act of his own. Is that ethical? To make Adam responsible for our bad tempers, unbridled passions, and sinful tendencies, may be a wonderfully comfortable thing to do; but it is hardly ethical.

Article IX of the same creed says: "We are accounted righteous before God only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine and very full of comfort." More full of comfort to those who have done evil, than to "be judged according to deeds," but is such teaching ethical, or favorable to practical morality?

In Article XX we read: "The offering of Christ, once made, is the perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual." Add to this the teaching that a life devoted to iniquity up to its very end, may then receive full benefit of this "atonement, sacrifice and oblation," and say whether it includes ethics, or does it provide a way to dispense with morality. Put with this some sayings of Mr. Spurgeon, a man who certainly is competent to speak for orthodox Christianity. I quote at second hand, but I think correctly. "Talk of decrees I will tell you of a decree, 'He that believeth not shall be damned.' That is a decree and statute that can never change. Be as good as you please, be as moral as you can, be as honest as you will, walk as uprightly as you may; there stands the unchangeable threatening, 'He that believeth not shall be damned.'" Again: "Could you take murder and blasphemy and lust, and adultery and fornication, and everything that is vile, and unite them into one vast globe of black corruption, they would not equal the sin of unbelief. This is the monarch sin, the quintessence of guilt, the mixture of the venom of all crimes, the dregs of the mine of Gomorrah; it is the All sin, the masterpiece of Satan, the chief work of the devil." Does orthodox Christianity include ethics, then?

The following statements are condensed from the same device: "Man is sinful without having committed any actual sin; is accounted righteous with-

out regard to any merits of his own; and so can be saved at the end of a life of crime, immediately, and to the uttermost; no virtue is of so much value as faith; no crime is, nor all crimes together, so bad as unbelief." If ethics is included here is it not under a bushel; and would there not be abundant room for it under a gill cup?

Taking reported summarized statements of Jesus, does the Christianity he taught include ethics? "Whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Here all of men's duties are summed up in one grand ethical requisition. "By this shall all men know that ye are my disciples, if ye love one to another." This is Jesus' definition of Christianity, who should certainly be allowed to speak on the subject! In the parable of Dives and Lazarus, he pictures the rich man condemned for no other fault than want of love, through which a poor man, covered with sores, was allowed to starve at his door. Those who visit the sick and the imprisoned, who feed the hungry and clothe the naked, who live the life of love to men, he declares saved; and the lost are those who do not these things, being devoid of that love which he taught as the essence of religion. He saw that God, who needs nothing, is best served by loving deeds to his children who need so much. "Not everyone that saith 'Lord, Lord'—but he that doeth." Not praise nor prayer, not saying nor singing; but doing, is the test of Jesus' religion, as it is the test of love. "Inasmuch as ye have done it unto one of the least of these my brethren." If he, who went about doing good, really said these things, we may expect to find some trace of them in the epistles. A few passages may be cited, after observing that this exaltation of ethics, which the world has been, and is still so slow to comprehend, seems to have been a special feature in the life work of Jesus. "All the law is fulfilled in this one word, viz: 'Thou shalt love thy neighbor as thyself.'" "Love is the fulfilling of the law." "If ye fulfill the royal law, viz: 'Thou shalt love thy neighbor as thyself,' ye do well." "He that loveth his brother abideth in the light. He that hateth his brother is in darkness. He that loveth not his brother abideth in death."

If Christianity be not a creed but a life, and if the extracts quoted be correct statements of Christianity, doctrine and practice, then we should say Christianity includes ethics, and ethics includes Christianity.

"Inasmuch as ye have done it unto the least of these," implies that he who loves and serves man serves God. There cannot, therefore, be a greater commandment than the "new commandment" of Jesus, that ye love one another. Worship by petition and flattery is unworthy a moment's comparison with the grander worship expressed in service to humanity, God's only son, a child, alas, too often crucified, "in his name."

PERRY MARSHALL.

TRUE LIBERALITY.

We are living in an age of progress. The true American spirit is plastic, growing, constructive. Toward the formulas of the past it is respectful, but sincere and critical. It is not captious nor iconoclastic. It would destroy only that it may build better. It aims to be clear of partisanship, prejudice, bigotry, and bias. These are the mark of minds educated and trained under tyranny—political, ecclesiastical, or social—some form of oppression or repression.

Self-reliance, candor, earnestness born of clear sight and honest thought, should characterize a people located and circumstanced as are the American people in this trying era. Wrote Dewey: "A free people must be a serious people, for it has to do the greatest thing that ever was done—to govern itself." And this seriousness is something far more profound than mere solemnity. It is "intellectual seriousness"—integrity in

dealing with all the subjects of thought. The bane of American civilization to-day is a false and un-American spirit which refuses or is incapable of "seeing clear and thinking straight;" a narrow, partisan spirit which loves not truth but opinion; that spirit of false Americanism which glorifies everything American with or without reason; a total failure to see ourselves from the outside standpoint—the point of fairness and candor.

An extensive acquaintance with facts is valuable, but this alone does not insure clear thinking or sound conclusions. A judicial spirit and a love of truth, as truth, with a patient spirit of investigation, are the prime requisites. With this we need a constructive habit of mind and all the information that we can acquire. It is not to be expected that men generally will follow out all lines of thought to their limits and bounds, but it is at least desirable that they be able to wisely choose a leader. Perhaps this is all that can be expected of most of us.

The great need of the present age is to disentangle its thought from bias; to correct its partial estimates by the estimates of other thinkers in different surroundings, and under other training and influences; to divest itself of all that is personal, local, partial. Our opinions, our laws, our customs, our social order, our theology and religion—all need to be subjected to a careful but thorough criticism.

The true mark and characteristic of a large and liberal mind is the ability to appreciate and understand other minds. In a deep sense such a mind is impersonal. It does not fall into limitations—ruts; it is not self-filled and self-blinded, but surveys itself and all things else in a calm, judicial mood, and renders its judgments without reference to anything save that which it sees. It is too impersonal in its operations to be biased by its own relation to the result. It is above the local and partial influences of time, place, or condition, and able by a kind of intellectual comprehensiveness and universal sympathy to become ancient or modern, radical or conservative, orthodox or unorthodox, aristocratic or plebeian, as it has occasion to study each, and its conclusions are therefore just. Every man can be truly judged only from his own standpoint. So of every age, race, and condition. Most of the failure to be just arises not from any wanton disposition to wrong others, but from a failure to understand them in their relations to ourselves or to their duty.—F. O. Eggleston.

POST OFFICE MISSION CONFERENCE.

It is proposed to call a Post Office Mission Conference next May in connection with the annual meetings of the Western Conference and the Women's Western Unitarian Conference. A great many men and women within the Unitarian fellowship are doing this Post Office Mission work. In almost every church in the West, and at many places where there are no churches, these lay ministers are at work with their tracts, papers and friendly correspondence, sending the liberal thought among isolated men and women, who crave this enlightenment and help. An opportunity for these scattered people to meet together, to consult about their real and common interest in this work, has never been given. We think it is time that it should be done, and we wish that all these workers and all their parishioners would attend the meeting of next May. Much help and inspiration might be gained by discussing together the good that has been done already, and that may yet be done through this Post Office Mission; by considering a possible organization of workers and parishioners into what Mr. Judy has called "The Church of the Isolated," in which all shall be equally interested, and equally pledged to support the work that it might do; by suggesting new methods, the duties and responsibilities of both workers and parishioners and considering the

clearest needs of the mission and how to meet them? Do we not need and can we not have such a conference? Will not those who love and believe in this work, and those who have been helped through it, together with those who have something wise to say about it that all would be glad to hear, remember our call and be with us at our Post Office Mission Conference in May?

FLORENCE HILTON.

Liberty and Life.—By E. P. Powell, author of "Our Heredity from God." Contents: Life and Death, what they are; Sin a Crime Against Life; Righteousness Obedience to Law; Sinning Against the Holy Spirit; A Sound Mind in a Sound Body; Is the Average Life Worth the Living? The True, the Beautiful and the Good; Not Allopathy nor Homeopathy, but Sympathy; The True Life; The Doing Creed; The Keys; A Bundle of Paradoxes; A Substitute for Orthodoxy; The Two Theologies; Natural Moral Compensation; Character; The Religion of the Future; New Year's in 1982 Cloth, 12mo, pp. 208, 75 cents.

Remarkable for its boldness of thought and its terse, vigorous sentences. The author is not orthodox in his creed, but his words breathe reverence for his conception of God, for humanity and for the teachings of Jesus. Especially strong is his argument that the wilful wasting of life is sin, and his graphic and poetic portrayal of the constant expenditure of life through which men live by being able to die. Each thought and word and action, he says, costs life, and men live grandly as they are able to die grandly and rapidly. The book shows evidences of research and study and is interesting throughout.—*Newark Evening News.*

The Unending Genesis; or, Creation Ever Present. By H. M. Simmons. Contents: The Old Genesis Story; The Firmament of Space, Worlds Rounded and Rolling, Worlds Warmed, "Let there be Light," Compounds and Crystals, Sea and Land, The Air Firmament, Plant Creation, Animal Creation, The Mental Dominion, Moral and Spiritual Creations. Paper, square 18mo., 111 pages. 25 cents.

Here the story of the creation is told in a reverential, loving spirit, showing so clearly how evolution has been going on for hundreds of centuries, and must still go on, and proving also how one over-ruling power works through all, with a perfect and beautiful mathematical precision. Far from decreasing our reverence for truth and beauty, it only increases tenfold our love for it. The story is told so simply and plainly, that any mother could use it and make it intelligible to little children. Poor little innocents! how their brains must reel over the effort to take in literally the old Bible story, and there are Liberals who object to teaching it to them as fairy lore. To such this book will prove a blessing, and besides teaching how this creation is unending, it will be likely to awaken in a child's mind a desire for further knowledge of the natural sciences—a taste most desirable to cultivate.—*Mrs. L. F. Furness, in Unity.*

The Evolution of Immortality.—Suggestions of an Individual Immortality based upon our Organic and Life History. By C. T. Stockwell. Cloth, 12mo, gilt top, uncut edges, 69 pages, 60 cents.

With a very few exceptions, not injurious to his argument, we have read with great pleasure and profit this singularly attractive essay.—*Unitarian Review.*

One of the most suggestive and best developed essays on personal immortality which later years have produced.—*Literary World.*

American Protectionist's Manual.—By Giles B. Stebbins. 12mo., 200 pages, paper, 25 cents; cloth, 75 cents.

Abundant material for economic discussion, collected with painstaking care, and the conclusions irrefragable.—*New York Tribune.*

We commend the work to all who wish a better understanding and clearer views of these important questions.—*Chicago Evening Journal.*

Echoes from the Blarney Stone and other Rhymes.—By W. C. R. Cloth, 16mo., 115 pages.

Pervaded by the Irish love of humor and appreciation of the ludicrous, they are thoroughly bright and entertaining.—*Boston Journal.*

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Church Door Pulpit.

MAN'S IDEAL OF GOD.

DISCOURSE BY MRS. ANNA GARLIN SPENCER, CONTAINING SELECTIONS FROM THE WRITINGS OF JAMES EDDY, DELIVERED AT BELL STREET CHAPEL, PROVIDENCE, R. I.

Do you remember standing some time on the top of a high foot-hill in a mountain country? Do you remember how clearly showed the road leading to its summit, when once you had gained its point of view? And do you remember how the paths from it to other foot-hills, and from all the lower ranges toward the majestic heights of the great mountains, could be traced by keen eyes, by the rifts in the greenness of the wooded slopes, until the solitary peaks were all linked together by the tiny roadways of man? Just such a foot-hill summit is this age of ours.

To-day "we look before and after," we trace the past in its relation to the present and the future as never before.

That which more than anything else will distinguish this century, now drawing toward its close, in future history, is the rise and growth of the scientific spirit. And what do we mean by the phrase "scientific spirit"? Simply this: a free and fearless search for actual facts of nature and of human life; a careful test of all the reports concerning these facts of the universe made by man's observation; a cautious analysis, classification and arrangement of each order of knowledge gained from these verified facts under accepted axioms or working hypotheses. In a word, the crowning distinction of our age is that now thinkers and students are dealing with things as they really are, so far as can be ascertained, without the slightest regard to what anybody has once thought things to be. The eager intellect of our time is hunting for facts, and fitting facts together to make certified knowledge in all directions.

It is true that this scientific spirit was in some men of the ancient world, notably Aristotle; some men whose towering thought make them visible to us across the centuries, as mountain-peaks reveal themselves across vast stretches of level country. But to-day the leading teaching and thought of those not great are shaped, consciously or unconsciously, by this prevailing intellectual tone; so that it can be said of most mentally mature people that they no longer rest their philosophy of the universe and of life, in the last analysis, upon accepted traditions; but upon what they truly know of what really is.

Hence, as I say, we have reached an intellectual hill-top: a point of view whence we can trace the roadways of the pioneering intellect of man as they wind over summits of vision, and across fertile valleys of human effort, and among morasses of superstition, and dark places of ignorance.

And what, in brief, has been the effect of this rise and growth of the scientific spirit upon the religious consciousness of man? At first surely a deep disturbance of fundamental faiths, or at least of mental conceptions of theology which were so closely allied to fundamental faiths that many mistook them for the grounds of religion itself. Astronomy gave us glimpses of the vast reaches of the heavens, and directly it became absurd to connect this little planet with such a stupendous tragedy as the death of a "very God." Geology made of the so-called Mosaic account of creation, so long accepted as authentic history, a poetic fancy merely. Biology made of the "fall of man," so long the centre of the christian system of religion only a suggestive myth; while ethnology, critical history, and ethical science alike conspired to reduce the dominant dogma of the atonement of an incarnate deity for man's sins from a fact to a suggestive allegory. Milton's contending gods of justice and of mercy disputing over the possession of the souls of men became, with the advance of the critical scientific spirit of our age, only the personalized conceptions of the eternal difference

between rigid virtue and tender sympathy: and also the poetic treatment of the faith of all our hearts that in the Divine nature these two principles unite to show how "righteousness and love may meet together, mercy and truth kiss each other."

And as the frail shrines of religious ideals crumbled at the touch of the image breakers, the dogmatists who resisted the oncoming influence of the time, contested valiantly every inch of ground. While the wounded sensibilities of affection cried out at every step "spare me this object of devotion."

I am wrong to speak as if all this was of the past: to-day the struggle, so happily over for many of us, is but just beginning in numberless hearts and minds: aye, is yet to be awakened in countless sluggish or timid natures. But to most thoughtful people, whether or not logically worked out to the giving up of old theologic systems and old phrasings of truth, the emphasis of religious, as of other theories and beliefs, is upon the reasonable, the universal, and the natural, rather than as of old upon the dogmatic, the partial and the supernatural.

Meanwhile the pressure of the new method of enquiry has been closer and closer toward the inner citadels of old beliefs. The outer details of literal readings of scripture texts, and literal following of credal statements, with the narrow partisanship of denominational allegiance, these have been surrendered by most of the more intelligent of all sects of Christendom; often with utter unconsciousness of any change in their outlook. But the relentless logic of the scientific method once accepted, reason once established upon her throne of judgment, and there is no chance for "halt" until everything in the universe and in the consciousness of man has come under the dissecting knife of analysis. And of late years the cry has gone up, not alone from the timid and the thoughtless, but from many most profound and earnest natures: "Behold the integrity of the human soul is assailed! The immortal Hope is destroyed! Even the God in whom we trusted as the Father of our spirits, He is pushed from his throne within our hearts into the limitless spaces of the universe, and we are orphaned in a world of struggle and of sorrow."

How many of us remember to-day, with twinges of pain from the old wound, the hour when first the extremest possible implications of modern scientific thought burst in terror upon our consciousness. How the once solid rock of our inherited faiths crumbled beneath our feet. How desolate we stood in the pitiless noonday glare of an inquisition which spared no tender feeling, and seemed to threaten all that we had called by the name of "Spirit."

But to as many of us as met that terrible hour with simple fidelity to truth, it marks in our memory not only a new era in our intellectual growth, but a glad re-baptism of our faith in the eternal verities. For they know, perhaps best of all, who have borne the fiery heat of such a struggle, that whosoever becomes patient outcast and willing slave for Truth's sake, learns that Truth and Righteousness and Love are One, that "One in whom man lives, and moves, and has his being."

"They bade me cast my doubt away,
They pointed to my hands all bleeding,
They listened not to all my pleading;
The thing I meant I could not say;
I knew that I should rue the day
If once I cast that doubt away."

"I grasped it firm and bore the pain;
The thorny husks I stripped and scattered;
If I could reach its heart, what mattered
If other men saw not my gain
Or even if I should be slain?
I knew the risks: I chose the pain."

"O, had I cast that doubt away
I had not found what most I cherish,
A faith without which I should perish,—
The faith which, like a kernel, lay
Hid in the husks which on that day
My instinct would not throw away!"

The personal struggle, however, but epitomizes the world movements. And to-day we see that the same fidelity to truth even when she strips of cherished

garniture of thought and feeling, which in so many single lives has brought a higher and richer faith, has brought in the general modern tendencies of belief the same reward. To-day we mark on all sides, from the specialties of science as well as from the philosophic leaders, a tendency toward such a re-statement of the philosophy of the universe as harmonizes with the essentials of all religious faith. The faith in God as the One, distinct from, yet immanent in all nature, this fundamental postulate of worship, Herpert Spencer himself reaffirms when he talks of "Eternal Energy," and begins the words with the capital letters which indicate entity, while Francis Abbott, and other high thinkers not a few, enlarge and elaborate the hints of science into a system of scientific theism. However impersonalized, in the old sense of the word, may have become man's Ideal of God, that Ideal still persists; and just now is reinforced, with a power of logic, and a confident appeal to science itself, not known before. So that faith in the One in All is not only left intact, it is deepened and greatened, so that to-day the conceptions of common minds may easily mount to the poetic imaginings of the seers of all times.

And if the faith in man as a spiritual unity, as something more and other than a functional flower upon the great tree of life; if this faith, which has been supposed, at least, an essential of the highest form of moral responsibility; if this faith in the spiritual nature of man is not yet reinforced by the later science, it is at least not more invalidated. The persistence of the individuality of a human being through the widest range of structural change testifies pretty strongly of something in man which no scalpel discovers, and no physical fact explains. Those few great prophets of the soul like Emerson, who kept the faith when the multitude knew not that it was assailed, have been lately hailed chiefs by the main army of religious leadership.

And it is curious and interesting to us, who seek to set before you the more important elements of Mr. Eddy's thought upon these great themes, to trace his course along these world currents of change. I will now give you in a selected and arranged portion of his manuscripts, the outline of his philosophical conception of the universe and of its Source.

"Much time has been spent by the human mind in the endeavor to conceive of the beginning of things. The human intellect has been strained from the earliest known history on this point. And a harmony of conclusion seems now to be arrived at, viz.: that man is not constituted in mind, body or senses to comprehend a beginning or origin of the least particle of matter or of what we call mind: and we may safely say will never be. To be in accord with human reason there must always exist an *a priori* to all thought-of beginnings. It would seem wiser, therefore, to leave the problem of creation, and pass on to the consideration of questions within the scope of human intelligence.

"We perceive that organizations exist combining mind and matter, or intelligence and phenomena.

"What we term spirit, or mind, is always invisible to the human senses. No man ever saw the mind of another man nor the mind of any living creature. The moving power and character of mind is known only by manifestations or phenomena. So of the mentality of the Power above the human mind, it is hidden and invisible to the human senses: but not so its manifestations, since the phenomena of nature all indicate an interior Intelligence, a great Mind in all things.

"We call substance that material from which all organized existences are formed: and nothing can be evolved from substance which was not previously involutioned. Therefore, since the offspring of substance is so superior in form and mental quality to undeveloped substance itself, we are justified in looking upon it as an agency or instrument

merely of a higher Power. In the flow of the great sea of animal life on this globe, all mind is dependent upon substance for its environment and expression.

"This intermingling of mind and matter is certainly a great mystery; perhaps next to the crowning mystery of the primal origin of all things. But in spite of the unfathomable mysteries in which we are immersed, we do know so much of the orderings of nature, of the wise guiding principles or laws of growth revealed through phenomena, that we may surely perceive the goodness and the power of some great Mind above the human. And we are constantly on the road, as experience develops us, toward the acquisition of more knowledge in all our relations with nature, with each other, and in our relation with the great mind of all substance which we call God.

"The recognition of the principle of the eternal co-existence of mind and matter I conceive to be of great importance. For a clear perception of it enables the man of science, the philosopher and every reflective mind to make truthful deductions from the facts of nature and life. The recognition of this principle also permits the religious man, and all believers in the existence of divine Powers, to see, as it were, the form of the personality of his God, of the beneficent maker and sustainer in life: and at the same time it enables him to comprehend the character of that great Being whom every sincere Christian and every devotee of every religion seeks to worship with mind and heart.

"Man finds on his advent upon earth certain invariable laws in operation, which, on examination, he realizes were necessary to his birth and existence. He finds in nature, from the minutest lichen upon the rock up through the animal kingdom to man, the highest manifestation of life, that all grades of being are under the operation of these laws. And since man cannot conceive of a First Cause, the human reason is forced to fall back upon these laws as the agency of revelation of God's nature and character. Would you know the character of a man? Sum up the phenomena of words and deeds he manifests through life and you find the sum total is the man himself. We find phenomena in the universe indicating a Supreme Mind and Character. And although we cannot idealize even the Primal Power, we can comprehend, in a manner, the character of the God these phenomena reveal.

"Man is the flower of all the phenomena manifested in this world. And since our finite and invisible minds are manifested to others by our works, we must believe that in the God-Mind of the universe is combined, speaking humanly, all that is noble and manly in man, united to all that is sweet and lovely in woman. Hence we may say that the noblest men and the noblest women are faint types of the character of God, and reveal that character to our comprehension.

"We are justified in believing in the existence of invisible mental Power above the human, most of all, because man himself has the power to plan in the secrecy of his own mind, and can exert influence over both substance and mind in a similar manner. And we are able to personify a causal Power, because the qualities of intelligence and of goodness are faintly and distinctly typified in the personalities of the human race!

"Let us be voluntarily grateful to that Life-giving and Life-sustaining Power which is revealed by nature and by human experience! To be religious, as I understand it, is to ascertain by careful study of the phenomena of nature and of human experience the character of the Power above humanity, which we call God: then to study ourselves and our relations to God and to each other. Then will come in our religious obligations, which consist in the conscientious performance of our duties in our relations with God, and of all duties

ties in our relations with each other. To honestly perform these duties is all that could be expected of us by any Power above us; and the sincere performance of duty will enable us to become intelligent and good. Let us begin now the work of perfecting ourselves; for in this way shall we best perform the duty of the hour, which is to know God and ourselves.

"The error of all who sustain the popular religious systems of our day, is that they oppose this divine law of progress and change. Christian theologians admit that the increase of knowledge, through experience, gives humanity progress in all things outside of religious creeds; but they believe, with more or less of sincerity, that in those narrow creeds is concentered all of truth respecting God, and man's relations with God, which it is necessary for man to know. Thus they endeavor to shut off any further knowledge of what man on this earth should be most interested to learn, the true character of God, and our true relations with Him. But their efforts in this direction are retardative not annihilating. For we find on glancing at the present condition of religious belief in the countries most civilized and most advanced in scientific research, that 'a change is coming over the spirit of their dream.' Faiths and creeds hitherto held too sacred to justify examination are now being submitted to the investigation of common sense thinkers, who criticize them with a hardihood wounding perhaps to the sensibilities of many, who perceive with fear that 'old things are passing away and all are becoming new.' This change and dissolution of old ideas is, I think, inevitable. One modification of accepted truth leads to another, but to me this means progress. I have placed on a panel of a door in Bell St. Chapel these words 'Many beliefs of to-day will become the heathenisms of the future.' The same power of truth and of reason which casts from their pedestals our old faiths, will place a truer God in the heart and mind of the intelligent and good. From our knowledge of the character of the most perfect specimens of human kind, it has become impossible for many to believe in the existence of a God with the character, such as the popular creeds of christianity ascribe to Him, since that character is represented by those creeds to be inferior to our best men and women in a moral point of view. In the abstract all Christian believers declare that God is wise and good; and they meet in fine churches no doubt with the honest intent to worship and honor God. But the tendency of much which they teach is to prove that God is not wise and good; since they teach that He will torture forever an honest unbeliever, and that he finds it necessary, in establishing a Divine Revelation, to break his own laws.

"I wish it to be understood that, in this criticism of Christian dogmas I do not impugn the sincerity of Christians. Many, perhaps most of them, have a higher practical standard of morality than is justified by the character of the God they profess to imitate and worship. And to the liberal minded I would suggest that if it were possible to close all Christian churches wherein systems of error are taught, such a course would not be desirable. In all natural processes, which are divine, changes are slow, and in consequence more sure. What we want to begin with is toleration toward each other.

"All popular religions which now prevail upon the earth, including Christianity, were founded in superstition and error. And in the Christian, as in other religious systems, some changes are absolute necessary to fit it to our present conceptions of truth.

"Poor human nature requires a God that it can look up to; One who possesses intelligence and goodness superior, not inferior, to the best of men! We need a God as a model of a good character for us to imitate in our humble way. Let us from now on consecrate our church edifices, and our own minds and hearts, to a God whom we recog-

nize as above our highest human standard; One whom we can love and honor with our own free will; for this would enable us to consider the performance of our religious and moral duties the greatest privilege of life!

"And now what the writer of these lines desires above all things is to assist in founding and building up a religious society, which shall be guided by the highest principles of truth and right which the mind of our day can conceive. He aspires by the aid of those who may sympathize with and appreciate his views to initiate a church service, which shall be modified in important respects from the old liturgies. Believing in the existence of a paternal Power, he believes that we should strive to comprehend His character; and that this knowledge of God joined to a knowledge of ourselves, will enable us to understand our true relations with God and with each other. Then will be enlisted our conscience, our sense of duty, our dignity of character, and our most noble emotions to help us perform all the duties growing out of these relations with our Divine Father and with our brother man!

"We believe in God; in humility; in gratitude; and in obedience to His laws. The intelligent and good live near God. Man is a recipient of God's bounty; to enjoy life rationally and fully is to further God's will and intent. All scientific truth is knowledge of God, and His ways of wisdom and kindness.

"May we all live nearer and ever nearer to God!"

Closing thus our quotations from Mr. Eddy's writings, we note how true ran the course of his single experience to the line of the great thought-tendencies of which it was a part. Working out as he did, for himself, the great problems of religious belief, his convictions assumed to his apprehension the force and the importance of original discoveries. And his conclusions were and are both forceful and important. Not alone, or chiefly because they have the somewhat unique value of the testimony of a clear-headed practical man of affairs upon themes generally treated by scholars,—although this is an aspect not to be ignored,—but because he reached by independent methods of investigation conclusions which coincide in their most essential particulars with those of many of the world's thinkers of all times.

The religious need of any time is its vital need. And to-day the great religious need is on the one hand for a religion of essentials stripped of the veiling, transient robes of outgrown creeds and traditions; and on the other hand for a revival of the religious spirit itself, for a genuine faith that it profiteth a man nothing to gain the whole world if thereby he lose his own soul of aspiration and of righteousness!

The cry goes up to-day from disturbed minds and burdened hearts "Show us the father!" Not the partial monarch mindful of his own glory; but the tender Heart "that is mindful of all his own." Not the jealous despot who reserves his ingenious tortures for those who have offended him; but He, the merciful, who "removeth our transgressions from us." Not the fickle and childish sovereign, who repents him or past kindnesses and recklessly disturbs the regular order of events to display his power. Not he, but "He with whom is no variableness, neither shadow of turning," whose glory the steadfast heavens declare. Not he, the big man, who stands without his creation, turning the wheels of a mechanical universe; but He, the Immanent life of all that is, the Soul of Nature, who sleeps in the stone, flutters in the winged bird, blossoms in the flower, and creeps upward, as, "the ages rise and cluster," through animal to man, in whom He forever "maketh for righteousness."

"God of the granite and the rose!
Soul of the sparrow and the bee!
The mighty tide of being flows
Through countless channels, Lord,
from Thee.
It leaps to life in grass and flowers;
Through every grade of being runs;
Till from creation's radiant towers
Its glory flames in stars and suns."

By thought and by experience alike men and women have climbed upon such mounts of vision to-day that they realize as never before that God is Spirit, and must be worshiped in spirit, not with forms or symbols or childish idol-creeds.

And in the light of this thought how worse than foolish, how hurting to the true faith which is at the heart of religion, seem the hair-splitting differences, the quarrels over vestments, and statements, and sacraments, and traditions! How small the bickerings which divide the church of God into contending factions! How suicidal seems the sectarian's bigotry in a world where little children are born to wretchedness and sin, where strong men fail because of sickness and death, where struggle and toil and sorrow are ever calling for succor and for help! "Verily" saith Jesus of old, "not he that crieth Lord, Lord, but he that doeth the will of My Father" is the true anointed.

The wave of changing thought which has passed over our age has left unchanged the root elements of human nature. It makes small practical difference whether we trace a morbid tendency or a taint of sin in a beloved one to the curse of an offended deity, or to the working of the law of heredity. In our shuddering sorrow we need faith in a tenderness at the heart of things which is "not willing that the least of these should perish," but will piece out this broken life with another and a better chance. It makes small practical difference, in dealing with the degraded and the vile, whether we say "they sinned in Adam's fall," or "they are undeveloped creatures," not yet awakened to true humanity. What is wanted is some power of self-sacrificing love on our part, some mighty and prevailing effort to rise on theirs, which shall give the needed uplift. It makes small difference whether we call God by this name, or that, or in self-distrustful reverence hold ourselves dumb before His presence. We want, as all men and women in all times have wanted, more than we want anything else, to feel some "peace of trust which passeth understanding." When life grows difficult, when trouble disturbs youth's joyousness, when sin appals, when cowardice hinders, when temptation assails, when the loved dead answer not again, when friends misunderstand, and the world seems at odds with our ideal, then we would escape from the seen and temporal into the unseen and eternal Perfection.

And not in weakness or in sorrow alone do we need strong faith in the One in All. We are sketched on a large pattern, we incomplete and imperfect mortals. Nothing contents either thought or feeling but the Infinite.

We are haunted in the heights as in the depths of our natures by visions which allure to endless aspiration. That "Something deeply interfused" in nature, which calms our trembling nerves and steadies our feverish pulses, witnesseth to the "central peace at the heart of endless agitation." That leap of the exultant mind when a new truth is revealed, is evidence that we are of one substance with the Eternal Energy, and can "think God's thought, after Him."

The deep religious need of our time is that we free this permanent spirit of religion from all that dwarfs and hinders it; that we in sincerity and courage declare the new reading upon the scroll of time; and above all that we translate the old comfort, the old call to righteousness, the old God-ward search, in terms of the newer thought.

And if this little movement here be only the frailest and humblest of efforts in this direction, it has the high sanction of most holy use!

THE popular Christianity, under every existing form thereof, may be supposed true without being supposed Christian. It may be supposed false, also, without the slightest disrespect to the religion of Jesus.—*The Dial*.

The Study Table.

THE MAGAZINES.

A poem by Rev. M. J. Savage, "Paul's Revenge," leads the articles in the March number of the *Arena*. Junius Henri Browne contributes an essay entitled, "If Christ Should Return To-day," wherein he points the contrast between the simplicity of the original teachings of Christianity and those delivered amid the luxurious surroundings of modern church life. The writer thinks Jesus in an incognito would not be put to death again, but that "he would find the orthodox world remarkably unappreciative, if not inimicable." Rabbi Schindler writes on "The Present Aspect of Religious Thought in Germany." A unique and interesting feature of this new magazine is the No-Name Series, in which an article from some distinguished source is published every month, the publishers offering the prize of an annual subscription to the first successful guesser of the author, and of the month's number to all others.

The *New England Magazine* grows in interest and a pleasing variety of contents. The place of honor in the March number is assigned to an article by D. D. Slade, on "A New England Country Gentleman in the Last Century." There is a tribute of verse to Edward Bellamy, more written and talked about just now than any other man in literature. James D. Colt contributes an article on the U. S. Supreme Court. Caroline H. Stanley writes on "A Successful Woman's Club," and we are rather gratified to learn that the oldest literary society for women is a Western organization, the Ladies Literary Association of Kalamazoo, Mich.

The *Forum* shows the usual number of distinguished names on its title page, and its table of contents is of unusual interest. Senator Dawes writes a commendatory article on President Harrison's administration, and Judge Tourgee lends a voice to the discussion on southern difficulties in an article on "The Right to Vote." The essay by Amos K. Fiske, "A Protest Against Dogma," is a strong and able protest—the exclusive spirit in religion. "What common sense dictates to the Christian church to-day, is not to revise its creeds and amend its dogmas, but to cast loose from them altogether as a test of the fitness of men to teach religion, or of the right of men to associate in its work and share in its benefits. Let membership depend upon character and purpose, not belief, and let the creeds drift into the 'dark backward and abysm of of time' with the Delphic oracles and the mummeries of the middle ages."

THE *Woman's Tribune* for Feb. 1st is a memorial number in honor of the seventieth birthday of Susan B. Anthony. Miss Harriet Hosmer offers her tribute of praise and gratitude to this pioneer worker, from which we quote the following:

"I do not think that we women can ever fitly express what we owe Miss Anthony who for so many years has been toiling in our behalf; and there was a time when, as pioneer, she was forced to shoulder ridicule as well as toil. 'What is the first thing I have to learn in my art?' asked a young woman-artist of me many years ago on first coming to Rome, 'Learn to be laughed at,' I said, 'and learn it as quickly as you can; other matters you can learn at your leisure.' And so it is, no one ever tried to do a new thing who did not discover that pioneer and ridicule are synonymous terms."

THE publishers Longman announce the near publication of a work by Dr. James Martineau, entitled, "The Seat of Authority in Religion," a work dealing with the results of modern thought in their relation to man's religious belief.

INTUITION is good for some natures, —especially for those who have it.—*W. W. Newton, D. D.*

Notes from the Field.

The New York League of Unitarian Women.

—We are indebted to our correspondent, M. A. B., for the following account of the fifth monthly meeting of the New York League, was held March 7th, at the Church of the Messiah, (Rev. Robert Collyer) New York City. The topic for discussion was Personal Religion. 1. What is Belief? What is Religion? 2. How may our Religion glorify the "trivial round, the common task?" 3. What are the greatest aids to spiritual power? 4. Do religious expressions and association increase our spiritual power? 5. How can we make our religion the deepest reality of our lives? The speakers emphasized, as was expected, the difference between belief and religion. They deduced that there was much idle talk on religious experiences that found utterance in public which was neither helpful nor spiritual. Into a like error Unitarians seldom fell, but on the contrary were too reserved. They needed to talk more, as a clear expression of religious belief at the right time and right place was both valuable and helpful. Over-expression need not be feared, as Unitarians thought more than they expressed. With a view of religion broad and deep, covering all the duties of life, drudgery would be made blessed. Religion was but putting faith into practical operation, taking God into our work. Let the little duties of life be taken up with love in our hearts. Bring to them the highest thought, and they will be no longer the "trivial round, the common task." Round out our lives with good literature, and fellowship with the best examples, and spiritual development would be helped along, and religion made the deepest reality. The meeting was closed by a beautiful true story of the visit of the Rev. Carrie J. Bartlett, while recently East, to the McConly Mission. At midnight the centre of an eager-listening circle of outcasts and unfortunates, Miss Bartlett's picture of Christ, as the suffering man, who died a painful death, rather than do wrong, touched and uplifted the hardened natures of those around her, and added to the proofs of the helpfulness of the Unitarian belief, to the weak and erring. The usual social lunch and hour followed.

The Women's Western Unitarian Conference.—The Board held a special meeting Feb. 27, and quarterly meeting March 6, Mrs. West in the chair. Mmes: Jones, Ware, Warren, Dupee, Tupper, Hosmer and the Secretary present. An indebtedness of \$61.28 reported Feb. 27 reduced by March 6, to \$18.03. Feb. 27, moved: that appeal by printed letter be made for financial help. March 6, letter submitted by Secretary, and approved. Letters read from Mrs. Learned, St. Louis, Mrs. Gannett and Morse, Rochester and New York, Savage of Wisconsin and Owens of Cincinnati, relating to annual meeting and The National Alliance. Mrs. Savage reported as State Secretary of P. O. M. her efforts to advertise for the State and to distribute applicants among the various Secretaries. At Marshfield and Richland Center Sunday Circles are started; at Reedsburg and Black River Falls occasional lay services are held. In addition to this report of the broadening influence of the P. O. Mission, Mrs. Savage speaks encouragingly of the condition of the general work in the state. Janesville, under Rev. C. F. Eliot, and Baraboo, under Lloyd Skinner, are doing well; Madison and Menomonee "thoroughly successful." At Chippewa Falls, \$5,000 is promised towards a church, and at Milton Junction the way is opening for organized Unitarian work. The committee on programme for the Annual Meeting was appointed: Mrs. West, Mrs. Ware, and Miss Tupper. The Morning Session is to be a Post office Mission Conference; the afternoon to consist of papers, one from an eastern delegate on Claims of the Alliance and one from a western woman on What the W. W. U. C. Stands for and Wishes to do, followed by business. A letter from Miss Clarke offers sermons of her father's at very low rates. Moved: that 500 be ordered. The Nominating Committee was appointed: Mrs. Effinger, Dow, Fisher, Savage, Udell. Adjourned to meet Wednesday, 9:30, after Annual Meeting. FLORENCE HILTON, Secretary.

Boston.—The Ramabai Association reports fifty-seven circles in sixteen different states, contributions one year past, \$6,017. Rev. Edw. E. Hale is president, Rev. Phillips Brooks, vice-president, Mr. T. J. Coolidge, Jr., treasurer. —Rev. Henry F. Bond, our missionary to the Crow Indians, and Rev. Francis Tiffany, the head of our Indian Work, were guests of the Unitarian Club, at the March meeting. Mr. Tiffany gave the essay of the evening on the results and the outlook of his mission. Better than the reservation system is the present human care and industrial education of the Indians. These, our fellowmen, may yet survive their seeming destiny of extermination to be useful citizens of the United States. Government aid runs side by side with private Christian help. In any work the government is always led by the people, by public opinion. As we do more for the Indians, we can induce the United States authorities to do more for them. Mr. Bond explained the method of his work, viz: to lift up the children into civilized ways of living and of thinking; first, to educate rather than first to convert them. He believes in developing all the goodness of the Indian character, and adding to his manhood all of our Christian virtues he can now bear.

We begin with the children and are sure that they will, in their maturity, be entirely changed from their father's wild life with its jealousies and superstitions, its physical lacks, its habits of idleness and its unclean habits of body and mind. Mr. Bond believes in the illimitable capacity for improvement in one generation of Indians.

—Gen. J. F. B. Marshall and wife will leave the Sandwich Islands before April 1st, coming via San Francisco, to their home in Boston. —The next meeting of the Sunday School Union will discuss the question, "How Can Sunday Schools Further Some Useful Social Reforms?"

Minneapolis, Minn.—From our correspondent, W. O. V., we learn of an interesting series of meetings, recently inaugurated in Minneapolis. On Sunday afternoon last, the first meeting of a series to be held under the direction of the liberal churches of Minneapolis, was conducted at the Bijou Opera House. The meetings are not intended to be sectarian, but are to be conducted as a medium, through which may be conveyed to the people, and particularly that portion seldom found inside of churches, a better conception of the value of the truth that has found its way to the light, by the aid of science as well as by the aid of all true liberal thought. To teach men and women of all classes, what is justice, what truth and what love, and how these may be applied as helps toward right living. More than a thousand persons attended the first meeting and listened to the discussion of the topic "Religion for To-day," by Rev. H. M. Simmons, of the First Unitarian Church, speaking from the intellectual point of view; Rev. W. S. Vail, of the First Universalist Church, St. Paul, from the spiritual point and Rev. S. W. Sample, of the All Souls Universalist Church, from the practical. These addresses rose to the demand of the occasion and roused the enthusiasm of the great audience. Our correspondent thinks they will give additional strength to the liberal followings, and hasten the time when a larger unity of purpose may be hoped for, all may work together for the common good.

Chicago Universalists.—Sunday, March 2, was a day of Universal interest in the Universalist circles of Chicago. It was the occasion of a visit from Rev. Geo. L. Perrin, the newly appointed Universalist Missionary to Japan. He addressed the two leading Universalist congregations of the city, and received in response to his appeals, six thousand six hundred and forty dollars, in aid of his mission. On the following day a reception was tendered him and his wife, at the home of Rev. and Mrs. Conklin. The enthusiastic response of Chicago Universalists to the word of Mr. Perrin, on his way to his distant field of labor, is a gratifying illustration of the possibilities slumbering in the hearts of Universalists, when once they are roused and quickened with love for the cause they represent.

Fresno, Cal.—The Fresno Expositor, after giving an account of a very successful social and musicale given by the Unity society of that place, speaks thus of an address by Mr. Thatcher: "Rev. P. S. Thatcher, of Santa Barbara, spoke on 'The Faith of Reason.' It was a bold lecture, and advocated a doctrine that the most liberal thinker could stand upon. He contended that faith should be founded upon reason, and that all parts of Scripture contrary to reason should be rejected as unworthy of belief. God is not changeable. If the Old Testament states that He sanctioned murder, rapine, robbery and polygamy, such statements should not be believed, because they are contrary to reason."

Madison, Wis.—On Monday evening, March 10, the Unitarian church was filled to its seating capacity by an intelligent and cultured audience, to listen to Prof. D. B. Frankenburg's address on Emerson, His Life and Philosophy. Concord, the place of Emerson's birth, and an ideal home for a poet, was described. Paul Revere, the British redcoats and Emerson's grandfather were pictured the morning of the first revolutionary battle. After a clear and interesting resume of Emerson's religious and philosophical ideas, he closed with the declaration that Emerson was the richest product of our civilization. The address was listened to with close attention by the large audience present.

Allegheny, Pa.—A lecture on "Our National Capital" in the college chapel of Allegheny, by Joseph Shippen, Esq., of Meadville, is pronounced by the local paper as both instructive and enjoyable. "In the course of the lecture Mr. Shippen gave a clear and concise description of the public buildings and the city in general; referred appropriately to the great men whose wisdom and devotion to the interests of the republic have made our Washington the capital of the greatest nation in the history of the world, and touched upon the leading questions of the day."

St. Louis.—Miss Susan Hale's readings have proved a great success. The course comprised Richardson's "Sir Charles Grandison"; Barrett's "Cherubina, or the Heroine"; Mrs. Radcliffe's "Mysteries of Udolpho"; "Female Quixote"; "Children of the Abbey"; and Miss Burney's "Evelina." To accommodate those who could not obtain tickets to this course of early English novelists, a larger hall was secured for her presentation of "The Elixir of Life"—the proceeds to go to the St. Louis Training School for Nurses.

Oakland, Cal.—The monthly calendar of the First Unitarian Church of Oakland, for March

is received, announcing the usual activities of this most industrious and well-organized church; and also the decision of the trustees to proceed to the erection of a church edifice according to a design which has already been adopted. It is asked that this decision be the signal for increased enthusiasm and sacrifices on the part of the members.

Champaign, Ill.—The Secretary of the Western Unitarian Conference preached on Sunday, 16th March, at the Illinois University town of Champaign. The large and responsive audience indicated a growing interest in liberal thought, as the result of a series of public services, inaugurated a year ago by the Illinois Unitarian Conference.

Correction.—"Wm. S. S. Hunting," on the last page of UNITY, March 15, should read Mrs. S. S. Hunting, as it was written in acknowledgment of her check for \$200.00, paid on her subscription, to the Endowment Fund of the Western Unitarian Conference.

Hinsdale, La Porte.—On Sunday, March 16, the ministers of the above parishes, H. T. Root and Mila F. Tupper, exchanged pulpits.

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Fri.—If you do not use the tools, they use you.
Sat.—A great soul will be strong to live, as well as to think.
 EMERSON.

A FLORIDA GARDEN.

When in the north we think of Florida, it is to imagine the warmth and brightness of the sunshine—the haze and dreamy calm of the lakes and broad rivers—the swaying grey draperies of moss upon gigantic live oaks, the stately luxuriance of palmetto palms, and the delicious fragrance of orange blossoms half hidden among glistening leaves. All these delightful things are there; but one is not apt to modify the imagined picture with the consideration that thick grass, such as makes a northern turf, does not grow in Florida, and that under the long stretches of pine trees the only green comes from a sparse growth of it, and from the spiked leaves of the scrub-palmetto. Consequently, the white sand is always close to the surface, and cultivation exposes it to view. On this account Florida gardens are a great disappointment to the newly arrived Northerner.

Helen and Hetty found it so this winter, and could not become reconciled to the odd transposition by which paths are sometimes carefully grown with grass so as to make them clean for walking, while the flower beds look as waste as a desert, all white and dry, between the separate plants. They say that they have seen only one really beautiful garden in Florida. That one is by the shore of a lake where the land was originally what is called "hummock," a thick, damp growth of forest, so that the soil is unusually rich. In it the grassy paths seem almost like a Northern lawn. Some of the native trees have been allowed to remain by the shore of the lake, and make lovely vistas opening upon it. Strange water plants from foreign countries, plants with immense leaves, are growing in the inlets among these trees. Near them are artificial pools, one holding a great red water lily from Central Africa, and another a blue lily from Egypt. Tall bamboo plants twenty feet high are close by and look like fountains of foliage, they are so erect and graceful, their leaves seeming like spray, and their round, polished stems like upward columns of solidified green water. Fine palmettoes and magnolias are left where they grew in their original wilderness. The general effect in this garden is often like a vision of some enchanted land. Although Helen and Hetty have seen no other so beautiful in its arrangement they have visited some that are very interesting because of curious plants; and they especially remember one from a little incident which happened during their visit. Its owner is an enthusiast upon semi-tropical horticulture, and has one of the finest collection in Florida. He showed his guests one strange plant after another, until they felt that the whole world had contributed to make that garden, while the beautiful things kept them in continual exclamations of delight. There were more than a hundred kinds of palms although most of them were too young to show marked differences. There were cacti large and small, in all varieties of prickles and ugliness. There were orchids in a wealth of fantastic beauty. There were glass houses for tropical plants needing even more heat than the Florida sun can give. And there were shelter-houses built of open slats of wood, for those requiring shade or protection from wind.

"I wish you could come here a hun-

dred years from now," said the host "It will take as long as that before one can really see what some of these plants are."

"If you are here then, will you remember that you have invited us, if we come?"
 "Yes, indeed, and give you a welcome."

It was only a bit of gay talk; but a serious thought remained after it in the minds of the visitors, with the memory of flowers and foliage.

"How much faith he must have," they said to each other, "in order to cultivate these beginnings of plants, believing that they will develop into something glorious, even though he does not live to see them."

"And how much hope, to be patient for the results that may come in five or twenty-five years."

"And how much he must love them all to work over them as he does, and be interested in their slightest changes of growth, and differences of species."

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H. S. T.

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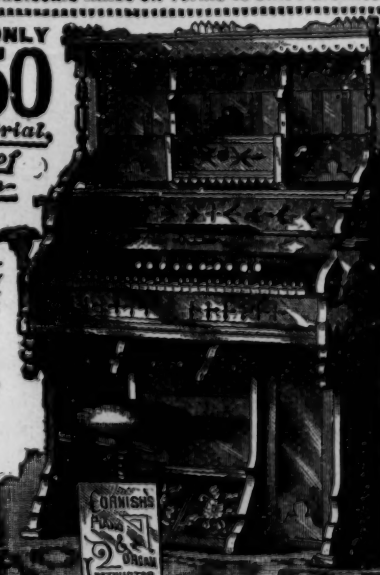
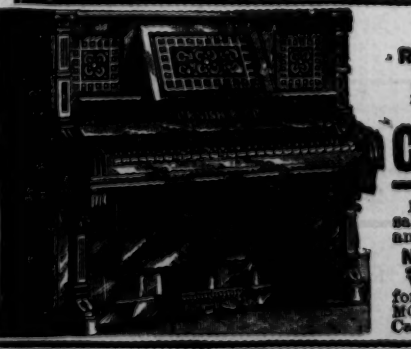
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Announcements.

Last Week's Unity (March 15) is out of print, the edition proving insufficient to supply the demand, new subscriptions will therefore have to begin with this number. We have still a supply of the Browning number (March 8) for sale at 5 cents each.

Ten Weeks, Ten Cents. UNITY will be sent ten weeks to any name not now on our list for ten cents. Many subscribers have ordered UNITY sent in this way to ten of their friends, but if you can not send ten trial subscriptions just now, send five or two or one. The most encouraging responses to this offer that have reached us are from friends who have solicited trial subscriptions for us, so that each dime represented a subscription actually paid for by the one who was to receive the paper.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH.—Corner Michigan avenue and Twenty-third street. David Utter, minister. Services at 10:45 A. M.

UNITY CHURCH.—Corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday services at 10:45 A. M.

THIRD UNITARIAN CHURCH.—Corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, March 23, Mr. Blake will preach at 11:00 A. M. on "History of the Doctrine of the Trinity," and will lecture at 10:15 A. M. in the church parlors, on "The Teachings of Confucius." Unity Club, Monday evening, March 31, at 7:30, in the church parlors.

ALL SOULS CHURCH.—Corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister, Sunday services at 11 A. M. Sunday-school at 9:30 A. M. The Pastor of All Souls Church is giving a series of four Conversational Lectures and Inquiry Meetings, with special reference to the needs of those who may be considering their relations to All Souls Church, and the wisdom of joining the same next Easter Day. The meetings will begin 3:30 Sunday afternoons, as follows:

March 23d: What we think of Unitarianism.

March 30th: All Souls Church—its membership and its purposes.

UNITY CHURCH, Hinsdale.—Herbert Taft Root, minister. Sunday services at 10:45 A. M.

THE WOMAN'S UNITARIAN ASSOCIATION will meet at the Church of the Messiah, Thursday noon, March 27. Paper by Dr. Bryan upon "Theosophy."

A Visit to Washington.

So much has been said of Washington organs, that this paper has sent one of its representatives to visit the world-renowned Organ factory of Cornish & Co., and to examine in person the splendid \$50 organ which they offer in a large advertisement in our paper this week.

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Spencer's Data of Ethics. Cloth, 60 cents, paper, 15 cents.

Spencer's Education and Progress. Cloth, 75 cents, paper, 30 cents.

Spencer's Genesis of Science and Factors of Organic Evolution. Cloth, 75 cents, paper, 30 cents.

Clodd's Childhood of Religions, Birth and Growth of Myth, and Childhood of the World. Cloth, \$1.00, paper, 45 cents.

Clodd's Story of Creation. Cloth, 75 cents; paper, 30 cents.

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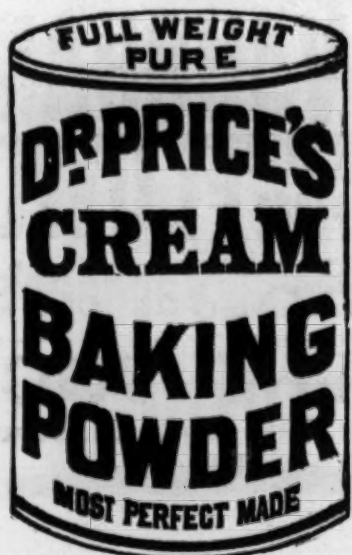
Hypnotism: Its History and Development, by Fredrik Bjornstrom, M. D. Cloth, 75 cents; paper, 30 cents.

Darwinism: An Exposition of the Theory of Natural Selection, by Alfred Russel Wallace. Cloth, \$1.25; paper, 60 cents.

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